Zions Herald

THE INDEPENDENT METHODIST WEEKLY

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"Today such a mobilization of men and women of faith and good will as you have undertaken, adds to the evidence of the world-wide determination of free men that we shall not only defeat the evil things we fight against, but win the good things we are fighting for. Increasingly our aim must be not merely to resist encroaching tyranny but to insist upon a world order of enduring peace in which men everywhere may live out their lives in the certainty of justice and in freedom from want and fear."

FRANKLIN DELANO ROOSEVELT

To the Methodist Crusade for Christ

FOUNDED 1823

Tributes of Northeastern Jurisdictional Bishops

(Special to ZIONS HERALD)

Bishop Charles Wesley Flint, resident in the Washington Area:

Washington is stunned, even bewildered, as it tries to grasp the news, and looks forward to greeting the funeral train.
Already political differences, personal "weaknesses" and administrative "errors" are fading into dimness, while his idealism and devotion to the welfare of mankind are being sharply etched on the picture which is to be hung on memory's walls.
World casualty No. 1. Duty and his devotion to it did him to his death.
One can sense clearly here a few resultant trends.
(1) A grim renewed resolve that he shall not have labored and died in vain; that we will finish that for which he labored with us,—a world of justice and brotherhood, therefore of peace and security.
(2) There are deep sympathy, good wishes and earnest prayers for President Truman, suddenly thrust into a position of unparalleled significance in the world's most crucial hour.
(3) A readiness to give the maximum of support to the new President, as he pledges himself to follow up President Roosevelt's unfinished task.

Bishop G. Bromley Oxnam, resident in the New York Area:

The American people have lost a leader who takes his place in history with Washington, Jefferson, Lincoln and Wilson.
Franklin Delano Roosevelt loved the common man. He labored to enrich the life of the people. When the freedom of mankind was threatened by tyrants, he summoned the might of democracy. Millions answered the call and today the dictators are destroyed.
The world is now ready, if it follows on in his spirit and wisdom, to possess the promised land of the Four Freedoms.
We bow in grief and in silence dedicate ourselves to establish world law and order, economic justice and racial brotherhood. May God comfort and sustain his bereaved loved ones, guide the leaders who take up his task and strengthen the people everywhere.

Bishop W. Earl Ledden, resident in the Syracuse Area:

Four score years ago this Sabbath Day, Abraham Lincoln laid his crushing burden down, and a spokesman for his generation could say, "Now he belongs to the ages." Today, only hours after the passing of Franklin D. Roosevelt, this generation already has the sense of history, and knows that this great war President, too, now belongs to a timeless realm. For the name Roosevelt has become the luminous symbol of democracy and social justice and human liberty shining on throughout our "one world."
It is unnatural—and unnecessary—for any of us to think of America without Franklin D. Roosevelt. Our late President is now, and forever will be, a living part of our country. His deathless influence will be felt at San Francisco, and the four freedoms he so eloquently proclaimed will inspire mankind for generations to come. We give thanks to God for his vision and his valor—and renew our allegiance to those principles of human dignity and freedom which claimed his unfailing devotion.

★ ★ ★ ★ ★

Franklin D. Roosevelt, Man of Destiny

Edwin Markham

When all our country was a crumbling tower,
He took command: it was the darkest hour.
The workers had no labor, had no bread—
No love to shield them, and no light ahead.
Our Ship of State, he walked her trembling deck,
Resolved to save her from impending wreck.

And now the happy winds begin to blow,
Yes, now the evil birds begin to go:
Glad voices now cry blessing from the air,
And there is courage, courage, everywhere.

Come, let us hail the Captain and his crew,
And give glad praises where the praise is due.
Let us turn eyes from the heroes of old days,
From all the names we have been taught to praise;
For in this present time, this breathing hour,
We have our men of daring, men of power;
And at the head of all the heroes, he,
Our Captain stands and laughs above the sea.

He seized the helm when all the skies were dark,
And has brought home the storm-endangered bark.
He did bold deeds that made our spirits sing,
And lifted hope upon a happy wing;
And now as we are nearing port, shall we
Change captains with the hazard that would be?

No, let our daring Captain bring to land,
The ship we yielded to his high command--
The ship disasters gathered to destroy,
He must bring home to safety and to joy.

Let him finish the great work that he has begun:
Let him serve our land: we have no nobler son!

Copyright by Edwin Markham

★ ★ ★ ★ ★

EDITOR'S NOTE:—Edwin Markham's poem published here for the first time, has a most interesting background. Mr. Markham was on the platform in Philadelphia in 1936 when Mr. Roosevelt was to make his second acceptance speech as Democratic nominee, and on two occasions tried unsuccessfully to read this poem. The first time, the band interrupted, and the second time the President made a gesture to the crowd and the following celebration again made it impossible for the poet to read his tribute. Dr. William L. Stidger has had the original copy of the poem in his possession and has graciously given it to ZIONS HERALD for this special memorial tribute.

Bishop Lewis O. Hartman, resident Boston Area:

In the death of Franklin Delano R velt the country and the whole w have lost a preeminent friend of Throughout his whole career he ever always sought to protect and pres human values. His passing on the of victory in Europe is particularly for it may be truly said that he lite gave his life in the cause of hu freedom. The nation in its mour mingles deep thanksgiving for the President's stalwart leadership in a riod of unprecedented stress and st with profound sorrow over his su departure from this mortal life.

Bishop James H. Straughn, resident Pittsburgh Area:

No appraisal of President Rooseve this time can be considered final; fuller, more accurate picture will with the years. He has been the c of so much controversy, both ad and appreciative, that neither the mosity of his enemies or the adula of his devoted friends may be acce as setting forth a full estimate of character. The probability is that he grow with the years. Death silences fairness. That he is one of Amer indeed the world's towering persona is beyond all question. He easily his place among the world's great i Hall of Fame.
It is interesting and highly grati that, though his passing seems unti he lived long enough to have out much of the bitterness of the e years of his presidency, and to have ized the vindication of his extraord social and economic ideas in their mon acceptance by both major pol parties. But, further, the culminatio his mental and spiritual directions as nessed in the present determinatio the whole world for a just and la peace is perhaps the best witness t man's own soul. In this he still live

Tribute of Bishop H. Le Smith to Mrs. Rooseve

"As president of the Council of Bis The Methodist Church and in the n our people throughout the nation, I express our sincere sympathy with y the family in the tragic loss which y suffered.

"In the death of President Roose world has lost a great leader, one w made an extraordinary contribution nation and to the world.

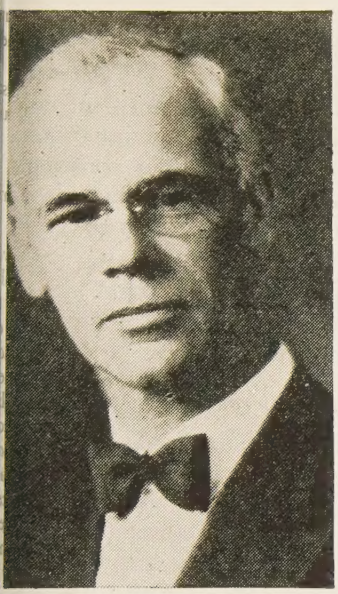
"We give thanks to God for the gr valuable services which he has re We deplore his unexpected passing very climax of his career of usefuln leadership in national and internati fairs will be sadly missed as we com conclusion of hostilities.

"In recognition of the service he dered, and fully conscious of the gre which he was so courageously fac have called upon our Methodist pe response to President Truman's pr tion to give thanks to God for P Roosevelt's life and service, and to the guidance of our Heavenly Fathe critical days which lie ahead."

Latin-Americans Speak Out

Message from the Central Conference of the Methodist Church to the Governments and Peoples of Latin America

Adopted in Buenos Aires, November 25, 1944



HOP ARTHUR F. WESLEY
lent in Buenos Aires, Argentina

The Central Conference of the Methodist Church in Latin America, meeting in Buenos Aires, considers it an inalienable right and an inescapable duty to declare to the Spanish-American governments and peoples the deep convictions and high hopes which spring from the Christian principles it sustains and defends.

We proclaim a faith which for twenty centuries has been triumphantly preached through the most varied and persecutions and which has purchased with the blood pain of sacrifice those surpassing victories, both indi- al and social, which are the glory of modern times.

I. Our Americanism

e reaffirm, in these clouded days of moral retreat, the ssity of strengthening the will to fight for the com- redemption of humanity, threat- as we are in these lands by an ısified effort to restrict liberty of ght and to foment religious intol- ce.

e speak for tens of thousands of e evangelicals in numerous congre- ns established in cities, towns and try in Central and South America. e are sons of Latin America. More 95% of our membership is com- l of men and women born on rican soil, to which we are rooted oth family and patriotic tradition; whose history we are identified as ving force for a complete culture l on the Gospel of Jesus Christ; to whose future we ought to give we do give a renewed sacrifice of love and imperishable faith in the triumph of that and justice which spring from God Himself.

Latin-Americans we love our tradition, our culture, Magna Cartas, and all those positive values which forefathers willed to us and which constitute the tual heritage which will help us to live and cooperate e building of new and better generations.

t this deep-rooted love for our own, far from limit- the vision of our task, serves rather to deepen and broaden it, and helps us to see in all the peoples of the earth just that many more expressions of the wisdom and love of God, with which peoples we can and ought to work in harmony for the building of a better world.

Hence, we advocate freedom of expression and action for all religious beliefs, because the free effort of each one of them to express the truth and goodness it contains has been one of the most transcendently important factors in the cultural development of mankind. For it is a well known fact that in spiritual values, even more than in economic orders or social systems, the monopolizing of the ideas and sentiments of any people has had the most disastrous results.

We recall, in this time of disquiet and confusion, that religious liberty, along with liberty of thought and political ideas, all of which were denied and persecuted in Europe, found in these lands of ours a sure refuge and an ample development. For in America, the principle and the practice of the broadest possible liberty of conscience is one of the greatest, incalculable values which were left to us by our forefathers.

II. Our Christian Catholicity

We maintain the primitive Church's doctrine of the universal priesthood of believers. We claim that the believer may, through prayer, put himself into direct communication with God, the Father of all men; that he has the right to free access to the Bible for study and meditation without thereby rejecting wise guidance, and to reach his own conclusions regarding its contents, value and significance.

We insist upon the right of absolute liberty of conscience for every man, his right to examine and judge for himself everything which affects religious reality the same as in all other phases of life. This liberty, far from meaning detriment to or disrespect for those who are authorities in Biblical exegesis and religious experience, serves rather to stimulate that very liberty from which have come our greatest religious authorities.

Protestantism in all its forms, far from claiming that its ministers and theologians are infallible, which is an attribute of God only, maintains that religious experience is personal and intimate and that it is both a right and a duty to provide for one's spiritual needs, as St. Paul exhorts us to "work out with fear your own salvation."

For us evangelical Christians, liberty of conscience is not simply an inheritance from our national authorities nor much less the result of a kindly tolerance, neither is it a gracious dispensation by some ecclesiastical, political, civil or military power, but rather a gift from God, a magnificent gift from our Heavenly Father to man, made in His image and likeness.

★ ★ ★ ★ ★

Improved

Cecile Houghton Stury

Goliath faced a boy and sling—
That simple, ancient, war-like thing:
Much we've improved on cord and stone
That bombs should ride from zone to zone.

But when the love of David's Son
Shall rule the hearts of everyone—
On mercy's errands planes be moved
We'll then be very much improved.

★ ★ ★ ★ ★

Liberty is a transcendental value, greater than any organized society of classes; instead of being the fruit of human laws, it is the very fountain of law. Without it, life would be reduced to mere existence and man would be an instrument in the hands of an arbitrary and conscienceless power.

Protestantism has always defended freedom of thought, being convinced that truth and progress are surer to survive in the enjoyment of liberty with all its risks and dangers, than when one attempts to protect them, because truth and progress do not fear struggle but by means of it they become even clearer and stronger.

We are a church which presents itself before the world with a book, the Bible, and we have always been interested in the literacy and instruction of the common people. The public school was born with the Reformation. Popular education is the result of the doctrine of freedom of investigation, which found its maximum expression in the Reformation movement, whose origin was well understood and explained by that great leader in popular education in Latin-America, Domingo Faustino Sarmiento who, in his book "Conflicts and Harmonies of the Races in America," says, with reference to the Reformation of the Sixteenth Century, that "its first step was to return to the Bible which contained the original documents. . . . The first printing of the Bible . . . changed forever the face of the world, because everyone who had a copy in his hand would become an interpreter of it. Behold the origin of the most amazing, most fertile, and most irresistible movement ever given to human intelligence! . . .

The act of reading the Bible brought about two other revolutions . . . in order that every good Christian might read his Bible, they tried to teach all, both men and women, to read, which was to give birth to that equality which men in our time have in the presence of reason or scientific democracy."

Therefore, wherever Protestantism has gone, it has founded schools and has tried to awaken within the most humble of men the habit of study and the desire to know. We wish to cooperate more than ever with the Latin-American peoples in the noble effort they are making to eradicate the illiteracy which is still a weight upon us.

III. We Have Two Thousand Years of History Behind Us.

We were not born yesterday!

We were with Jesus Christ when He cleared the Temple of the merchants who profaned it. We were beside Him in the Holy City when He reproached the Scribes and Pharisees for the worship without faith which they were offering to God.

"Ye Pharisees who make clean the outside of the cup, but within they are full of extortion and excess."

Our emphasis upon the moral consistency of religious doctrine with religious practice was fathered by the prophet Isaiah when, eight hundred years before Christ, he condemned with inflexible severity the lack of real spirituality in the practices of the Jerusalem Temple.

The monastic movements of the Middle Ages were protests which sprang from the heart of the church itself against the ever increasing secularization of religion. Claudius, Spanish bishop of Turin at the beginning of the ninth Century, Francis of Assisi, then Wycliffe in England, later John Huss in Bohemia, Savanarola in the splendor of the Italian Renaissance, and so many others tried to revive and conserve the pure flame of the spirit which prang from the Gospel. When, therefore, evangelicals proceed in accordance with St. Paul's declaration that "the letter killeth but the spirit giveth life," they ar tinuing in true apostolic succession their greatest anc honored heritage. Wherever spirituality struggles tc come secularism, the purest essence of Christianity is manifested, and such is the origin of Protestantisn tion.

To the Peoples of America, therefore, we say tl whatever circumstsance, we will continue to work f spiritual culture of America and of the world.

We will do the best we can so that men may b rough and rude, and that they may feel more deepl which is humane, fraternal and just.

We will battle for understanding liberty and tole so that in this hour of transcendental importanc America may be sensitive to Christian conscienc sentiment, appropriating as its own the principle of Christ that only "the truth will make us free."

Youth News

Mildred Keyzer

New England Southern Conference:

The New Bedford District Methodist Youth Fello held a rally recently, using as its theme "Youth M On." In spite of the sleet and 144 youth Methodists attended.

Robert Doyle was in charge opening devotions, and quest g were led by the Reverends Ja Butler, J. M. Shaw, Arthur O. D and P. M. Spurrier. Summer plans were included in the fir and business session. A banquet was served by the of the host church after the recreation period. The William T. Wallace was the guest speaker, and the closed at the unusually early hour of 7:15 p.m.

New England Conference:

Lasell Institute dates have been announced as Ju July 1, including two Sundays. Dr. N. Bond Flem Spencer, Mass., is the new Dean, succeeding the Re Newton Clay of Cliftondale, Mass. Mr. Ralph I. Do the business manager, Mrs. Vera Doan is registra Mrs. Eva B. Pitman will serve as dean of girls. Las stitute is held at Lasell Junior College, Auburndale,

The churches on Cape Ann in Massachusetts, more or less isolated from the rest of their sub-distri to their location and transportation difficulties, granted permission to organize their own sub-d The Cape Ann Sub-district Winter Institute was he five weeks, using as its theme, "Faith, Fun, and F ship." As a direct result of this institute, Methodist Fellowship groups were organized in two more ch in that section. Jimmy Goodwin, counselor of the dale group, has been a great help to the young pec their planning.

People:

The Rev. Hoover Rupert, the new head of the Department of our National Board of Education in ville, visited New England for a few days. He att the Methodist Youth Caravan Planning Conferen the New England Conference which was held in on Apr. 7th, and was the guest speaker at St. M. Y. F. on Sunday evening, Worcester South Sub-c M. Y. F. Institute on Monday evening, Boston D M. Y. F. at Forest Hills Methodist Church on Tu

ıt the Lynn District M. Y. F. meeting at First Meth- Church in Lynn on Wednesday evening. The Rev. rt also attended the New England Southern Confer- Methodist Youth Caravan Planning Conference held ovidence, R. I., on Wednesday, Apr. 11th. All in Vew England managed to keep Mr. Rupert rather

ginia F. Miller, president of the New England ıern Conference M. Y. F., is also reporter of her con- ce for this Youth Page.

rent Doings:

e M. Y. F. at St. Stephen's Church in Marblehead, ., has taken over the janitorship of the church since etirement of the former janitor. This group is also ing a shed to store furniture taken from the base- of the parsonage in order that the basement may be for a recreation room.

Salem, Mass., the Lafayette Street M. Y. F. put on a s Supper and dressed in colorful Swiss costumes made ıe girls. The fellows carried the trays while the girls d. The tables were arranged so that folk dancing l be held in the center.

ıe Sabinal Youth Fellowship in Texas gave $100 to the ade for Christ. Congratulations to this group!

ıe Southbridge, Mass., M. Y. F. subscribes to *World ook* and distributes this magazine to shut-in mem- of the parish. Each year, the group takes a six-week y course in missions under the direction of Mrs. H. E. h. Although they hold no food sales or suppers, these Y. F. ers manage to contribute $50 a year to the Youth d and also raised $50 toward the Crusade for Christ.

Y. F. Newspapers:

mong the newspapers and letters received from the ous conferences are "The Gleanings" from the New ey Conference M. Y. F., "The YIP" from Morgan Me- ial M. Y. F. (Boston), "Newsletter" from Harrisburg rict M. Y. F. (Pa.), Baltimore Conference "News- r," and North Carolina's "Youth in Action."

A Hospital Served Pyengyang

W. W. Reid

ve years ago, the Union Christian Hospital in Pyeng- g, Korea, was the outstanding medical institution of great Oriental city.

he physician-superintendent of the Hospital was Dr. n Garfield Anderson, formerly of Chicago.

oday, behind the iron curtain of Japan's war, the pital is not serving the Christian community; if open, used by the Japanese for her military forces; if closed, quipment is in enemy hands.

oday, Dr. Anderson is in virtual "exile" from his be- d Korea. He is in Nyadiri, Southern Rhodesia, Africa, re he has helped the Methodist Church establish a ital for needy African people.

hen the war is over, one of the first uses to which *sade for Christ* funds will be used will be in the re- blishment of the Union Christian Hospital in Pyeng- g as a service institution for the Korean people, and cially for the Korean Christian people who have suf- l more than others through the war. Buildings will to be repaired if not actually replaced.

nd, it is expected, Dr. Anderson will leave Africa for ea, being enabled to begin life and work there again with the aid of the *Crusade for Christ.* Eventually, with similar aid, other doctors and other nurses, American and Korean, must be found, and trained, and equipped to re-build the staff of this noted Hospital.

Dr. Anderson, Illinois-born, son of a Methodist elderage in the former Central Swedish Conference, first went to Korea in 1911. He had been trained for his ministry at the College of Liberal Arts and at the Medical School of Northwestern University; and has followed this by intern-ship at Milwaukee Hospital, and in St. Francis Hospital, Wichita, Kan., specializing in the use of X-ray which was then coming into prominence as a tool of the medical profession.

His medical ministry began in the Hall Memorial Hos-pital in the ancient populous city of Pyengyang, just after Japan's annexation of Korea, and after the pre-annexation Christian revival movement had reached its peak. He found many thousands of Christian Koreans eager for his healing touch. In 1923 the institution was enlarged to become the Union Christian Hospital of Pyengyang; the Presbyterians cooperated in its support.

Methodist Crusade FOR Christ

Writing of his work in this Hospital, Dr. Anderson said:

"While the routine work is much the same as in any hospital in any country, we see unusual cases and some that result from ignorance and superstition. These cases, of course, are not the rule, they are rather the exception. . . .

"By means of the X-ray, two cases were found to have copper needles in the abdomen, in one case thirty-four, in the other forty-four. These lay among the intestines and some of them were actually imbedded in the bone of the spinal column, having been driven in as treatment for symptoms of indigestion. This is an old Korean method of treatment.

"We would feel lost without the X-ray equipment now. And it is a satisfaction to do this work as it should be done. A patient was X-rayed and found to have tuber-culosis of the spine. He got panicky in mind and then got his friends to send him to Japan to a 'large and famous hospital' for consultation. He was examined and X-rayed, but among twenty-five X-ray machines, not one could pro-duce a first class picture. The professor apologized for them, confessed that he was ashamed of them and advised him to return here for a good picture!

"Another man tells us how he had been an enemy of things Christian, persecuting all believers, kicking them and abusing them; but he was impressed by the things he saw and heard while a patient. He had time to read the Scripture and to think, and he was soundly converted. He now gives all his time to the spreading of the Good News, which is new and real to him. His hard heart was softened by the ministry of love. There were at least 350 others who became sincere Christians during one year, and many Christians were blessed and brought closer to Christ."

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Emory Stevens Bucke, Editor
Norman E. Lockwood, Publishing Agent

Special Contributors

Charles D. Brodhead
William G. Chanter
Raymond H. Huse
Ralph W. Sockman
Ernest F. Tittle
H. Elliott Chaffee

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President Harry S. Truman

The nation's sorrow over Mr. Roosevelt's death last week can well be turned into a positive determination to support the new President in his great task of completing the war and planning the peace. Mr. Truman is not known: *Who's Who* devotes less than two inches of space to his biography. His political career gives no positive indication that he is a great man. But he will have the sympathies of the nation and the willing cooperation of all loyal citizens as he does the work of Chief Executive of our great nation.

Never before have we had such an obvious need for unusually great people to lead our nation. The development of a united spirit of determination to build world peace and security for all peoples is a specific task for the church. We must not let our theological and denominational differences stand in the way of such an obvious task. Preachers and laymen alike can never expect to have history call them Christian if they allow panic, bigotry, or hatchet-swinging to dominate these crucial years ahead. Mr. Truman is our President, and it is our American way to see to it that he makes a good executive. We must express our views and join in a united action that will safeguard our democracy. He is not to be looked upon as a man to be pitied, but as the President of our great nation, who needs our very best democratic support.

What history has to say of President Roosevelt will be an interesting evolutionary study for some person in 1999. There will be mixed emotions and many amazing distortions of fact to read; he will certainly be listed with the most interesting men of all time. His social views revolutionized many phases of our governmental policy, and the great accomplishments of his administration will not easily be cast His death now, on the eve of a military victor anti-democratic forces, is a tragedy; but this is ica, and a democracy—hence we go on with ar awareness of our Christian responsibility as c for the winning of the peace.

"Father" Curran and the Mud

Speaking before the America First-ers of last week, the Rev. Edward Lodge Curran of lyn, N. Y., said that one of the "saddest thing ever happened was the dissolution of Americ . . . it should be taken out of the mud." Thi vidual, who is addressed as "father," has prove self to be one of the outstanding friends of f within our nation, and his movement has dev a strong undercurrent of sentiment against Russ international friendship. His organization m watched carefully and everything he says sho noted—he is powerful and is aided and abette large number of Protestants as well as Roman olics.

The America First movement is truly in the as "Father" Curran puts it, and we are deligh note that he recognizes its proper location. Am who are fighting for world order, we hope, w to it that the movement stays in the mud. It wo tragic if it ever gained even a decent recognit the vast majority of Americans who believe Christian and democratic way of life.

Support the Fight for World Unit

To All CIO Members:

I am calling upon all international and n unions and industrial union councils to ma month of April United Nations Month with CIO, and urge that all CIO organizations, lar small, including our local industrial union c and all CIO members, devote that month to and discussion of the basic principles of our policy.

American labor, because it has always been forefront in the fight against Fascism, has responsibility to see that the fight stays w educate itself on the basic principles of our policy, and then to join with other patriotic to impress upon Congress the will of the Ar people.

* * *

As the armies of the United Nations move forward to crush Fascism, the governments nations are making plans to establish a world ization to maintain a just and lasting peace. same time, world labor unity is being given form by the formation of a new internation organization.

The month of April will see the representa

nited Nations meeting at San Francisco to ham-
ut the final form of a world security organiza-
After that it will be up to Congress, particularly
nate, to ratify the San Francisco decisions, and
be up to the American people to insist that
lo so.

* * *

he meantime Congress will be deciding whether
ountry will take the first step toward interna-
cooperation in economic matters by its vote on
ation of the Bretton Woods monetary agree-
, and again the American people must insist that
greements be ratified.

these reasons, all CIO members must be fully
ned as to the issues at stake and alert to develop-
in Congress. All departments of the CIO as
s your International Union stand ready to assist
vith material for meetings and suggestions for
ers. I urge your local unions to get together with
groups in the community which are already ac-
r willing to act jointly to support the fight for
unity.—Philip Murray.

Russia Will Be There

e news this past week-end that Russia will send
heslav Mikhailovich Molotov, the People's For-
Commissar, to San Francisco for the United
ns Conference which begins next week, is of
ndous importance. It means that the Russian
n is aware of the grave importance of the meet-
nd that their most representative people should
esent. Mr. Molotov, who is just 55 years old,
s democracy and has had wide experience in
eld of international relations. He will be able
terpret Russia to the members of the confer-
and will be able to give his own people a
picture of the measures that will need their
val. He is vice-chairman of the Soviet People's
missars, and has been given Russia's highest
rs.

orld peace can never be built on suspicion, nor
ever be based on isolationism. The people of
vorld know, from the horrible orgy of war,
itter cost of these two forces. It is well, there-
that the world's best minds should meet *now*
nsider the enabling plans for peace. Our new
lent will be surrounded by the very best
s of our nation, and it is reassuring to know
the other nations will be represented in like
n.

ns Herald urges its readers to pray for the
s of the San Francisco Conference. Next Sun-
Apr. 22nd, has been set aside as a day when
urchmen are asked to go to church and con-
their relation to this great opportunity for the
ng of world peace. Materials regarding San Francisco have been distributed throughout all of Protestantism for this purpose, and we hope that every alert Christian will acquaint himself with the important matters which lie ahead.

Bretton Woods

This editor, like most parsons, knows very little about money. To attempt discussion of an international monetary system would be futile at this point, even if we did know the factual basis upon which such an agreement would be made. This much can be said, however, that we Methodists who are urging world cooperation, must be well aware of the importance of a plan that will bring about world collaboration. Our monetary system as it now stands is unjust and invites wild and selfish speculation; the exchange system has been one of the scandals of history. An international banking plan must be worked out, and the Bretton Woods conference has started us on that path. Extremists will not be satisfied with the work of Bretton Woods—but neither are the persons who attended that great conference! As peace-loving people we must see to it that Bretton Woods, like Dumbarton Oaks, shall be regarded as a necessary movement towards the development of satisfactory international financial relations.

Economic difficulties make wars! Unfair monetary practices create economic maladjustments. Hence we must *face the obvious need for a plan* which will enable our world's nations to solve this great problem which affects the life of every human being.

The Radio Week-end

America had its first experience of a complete mood-setting by the radio companies this past week-end, when it mourned the death of Mr. Roosevelt. It was an amazing accomplishment and one which showed that the American people could do things together. Some of the tributes to our late President were a bit too extreme, but for the most part they registered the nation's deep spiritual concern for the on-going of our democratic way.

One retired minister said that it seemed like a nation-wide revival. Another minister expressed fear over the possibility of radio's power to propagandize if it were coerced by any particular force. Suffice to say, the radio industry did its very best to present to the nation the most complete and beautifully executed series of programs of high tribute to the memory of our great President. It gave to the American people every possible viewpoint that it could bring before microphones, and the net result should be a deepening of our concern for the spiritual bases of living.

We salute the radio industry for this unique contribution to our nation's spiritual life!

The Church School Lesson

WILLIAM G. CHANTER

International Uniform Lesson for April 29.

SETTLEMENT AND STRUGGLES IN CANAAN.—Joshua, Judges, Ruth.

Now therefore arise, go over this Jordan. . . .—Joshua 1:2.

The Israelite struggle for Canaan was undertaken under the inspiration of religion. As they owed to Jehovah the courage to exchange the security of Egyptian slavery for the hardships and dangers of freedom in the desert, now they received from Him the impulse to turn their backs on the desert and leave its half-starved wanderings to seek a settled life in the land of promise. It was their religion which again and again implanted in them the aspiration after better things.

Nothing could be more true to the facts of life. Take any group of down-trodden and poverty stricken people, plant in their hearts the religion of the Bible, and they will at once begin to turn their faces toward the light of a better day. Whenever and wherever the Lord Christ finds true apostles to make Him known as He really is, there are unloosed forces which revolutionize life. Wesley preached to the lowest classes of England, but almost at once the group to which he ministered began to rise in the social scale. The God of the Bible always bids His people march on to a richer heritage.

And the children of Israel did that which was evil in the sight of Jehovah, and served the Baalim. . . .—Judges 2:11.

Nevertheless the obedience of the Israelites to the command to go into Canaan plunged them into a struggle, success in which involved the danger of losing their faith in the very God in Whose name they had crossed the Jordan.

1. Their settlement in Canaan meant the necessity of their learning entirely new ways of making a living. Wandering shepherds and cattle raisers had now to become settled farmers without any previous experience of their own to guide them. The Israelites had beaten the Canaanites in battle, but they knew that it was only from their conquered enemies that they could learn to be good farmers. They had to seek their advice and they had to follow it. But, of course, the Canaanites believed that their crops came as the gift of their gods, the Baalim, and that the regular worship of these gods was as much a part of the farmer's work as sowing or reaping. It would not be easy for the new comers to reject this, especially if their first attempts at farming, made without bowing to the Baalim, failed, as they often would, because of their inexperience.

Any group coming into a new country is sure to be inclined to take up all the habits of those whom they find settled in it and successful in developing its resources. For that matter, any one who is learning a new trade quite naturally falls into the habits and customs of those from whom he is learning, even into those habits which have nothing to do with skill in the work. Many trades, perhaps most trades, are characterized by certain tricks of manner which have been handed down from one generation to another for no reason at all save the human tendency to imitation. Sometimes these habits are harmless, sometimes they are positively evil. But it takes rather a large measure of intelligence and independence to discriminate between the necessary and the unnecessary, the good and the bad. Many a man has made shipwreck of his life because he has adopted the morally d tive habits of business associates in his eagerness successful.

2. Not only, however, were the Israelites cor to learn new ways of livelihood, they were also con with a sudden widening of their horizons. New p ties of enjoyment, new vistas of wealth and powe opened up to them. Poor Achan (Joshua 7:10-26) the only man among the conquerors of Canaan head was turned as he beheld the fine clothes, th and silver, all the new luxuries of which he had dreamed in his rough desert life with its bare nec There are dangers in success, for it always makes ways seem barren and forbidding, and tends to c distaste for them which does not discriminate betw real and lasting values of the simple life, and its u tial cramping restrictions. In their joy at their from the narrowing conditions of the desert, the ites were tempted to reject, as part and parcel of the which had starved their lives, the moral discipline God Whom they had come to know in the wilc On the other hand, the Baalim, who exercised little moral restraint, seemed to stand for the breadth an dom which had been found in the land of Canaan

Well, isn't this all very modern? We hear all s fun made of the Puritans and their grim and narrow Most of this is utter nonsense. But even grant truth, what of the sturdy fidelity to principle, t bending independence of thought and action, th courage of the Puritan—can we in our more lavi match them in these things? Are we going to b to survive without the Puritan spirit in this new which we boast? The Israelites found the Baali gods of lavish plenty and contempt for discipline, reliance in days of real crisis. We ourselves have to our grief that the gods of a selfish preoccupatio getting rich quick, the gods of national isolatic individual self-indulgence, lead their worshippers fi world depression, and then into world war.

This book of the law shall not depart out of thy mouth, b shalt meditate thereon day and night, that thou mayest ob do according to all that is written therein. . . .—Joshua 1:8

The dangers of new beginnings and the wider o which comes with success are real, but they can and overcome. For every follower of the true G provides ways of keeping alive the sense of His n and reality, ways of refreshing the conviction of the of His Righteousness, ways of constantly renewi clear vision of the worth and dignity of the life l accordance with His will. Ancient Israel had the be carefully studied and obeyed. The Christian o has his Bible, he has the church with all its varied tries, he has the great privilege of prayer. It is an o sign when these things are neglected, for it mea the process of decay has set in while the creati restorative forces are being allowed to die out. T ligion which decries the discipline of worship and which puts a low value on the appointed means o as old-fashioned and outmoded is building a poor f tion for the days of storm.

LESSON FOR MAY 6, *"The Hebrew Monarchy at its H*

This lesson gives an opportunity for a study in the diff between real and apparent greatness. Solomon's reign s to all outward appearances to mark the high water m Hebrew power. In reality he was sowing the seeds of na ruin. What was the matter with Solomon?

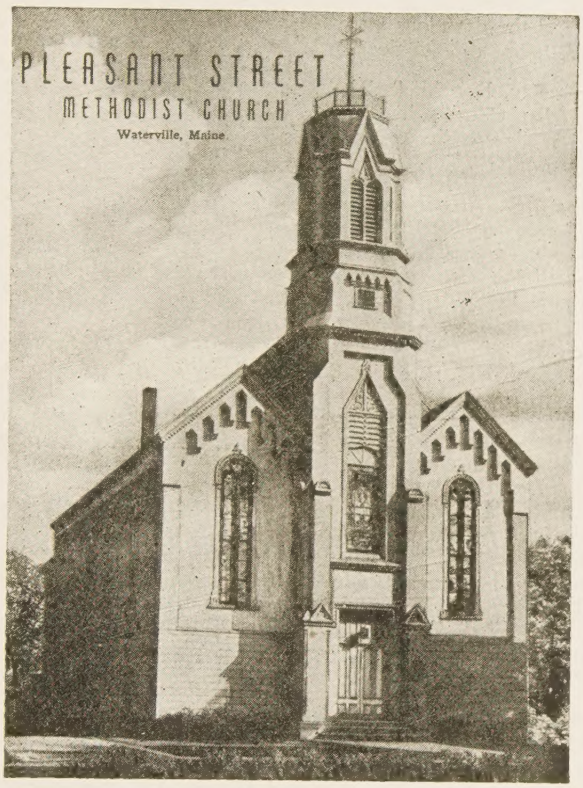
Pleasant Anniversary

Pleasant Street Methodist Church of ville, Me., of which the Rev. Clifford sborne is pastor, observed a unique ony on Mar. 23rd, when it celebrated 5th anniversary of the erection of the n building, for it followed the same e that was used when the church itself ctually dedicated.

: present district superintendent, the Herbert F. Aldrich, read the lesson. was followed by the reading of the l lesson by the pastor of the First Bap- hurch, who performed such a service : original dedication. This time it was y the Rev. Clifton H. Wolcott.

ct, the Rev. W. R. Kershaw, pastor of econd Baptist Church, nced a hymn which sung in the original e, and the congrega- ang again together.

e two main speakers e evening were Dr. Pollard Jones, pastor : church from 1921 to now district superin- nt in the New York Conference, and Dr. old C. Metzner of dence, R. I., who was r of the Waterville ch from 1929 to 1940, ng this pastorate r than any other pas-



e celebration really n on the first Sunday anuary, when Bishop . Hartman came to ate the parish house e church. It was in arish house that the ities began with a tion for Drs. Metzner Jones. This was fol- l by an anniversary r in the vestry of the h, which was crowd- capacity. The eve- session, presided over e present pastor, came at 7.30 p.m., to auditorium of people, with the guests : evening taking part in the service.

the time of this service, and as part of nniversary, the pastor announced the ubscription of the Crusade for Christ alloted to the church. The amount of bscription being $3600 to meet a quota 350. The church official family has set l of 75 new members during the year ebrate the 75th year. Actually, the new ers that came into the church on Palm y made a total of 83 new additions to urch for the year, putting the church vithin both of its goals.

h of the success of the whole affair is laid at the door of the efficient pastor Dr. Herbert C. Libby, who served irman of the Anniversary Committee. members serving on the committee Miss Exerine Flood, Miss Ethel H. Miss Margaret E. Proctor, Maynard J. son, and the Rev. Frederick W. Smith.

HE CHRISTIAN HOME"

icles must be in by May 1st for g. Manuscripts not to exceed vords.

Getting A Kick out of Life

William L. Stidger

Not long ago I was speaking in Gloversville, N. Y., for Dr. Paul Hydon, one of our scholarship boys from Boston University School of Theology. He took his Ph.D. there. He is now the pastor of the North Main Street Methodist Church; everybody loves him and his wife; his laymen swear by him; say he is a strong preacher; have increased his salary five hundred dollars every year he has been there, and live in mortal fear that some church will take him away from them. I have often heard it said that the process of getting a Ph. D. drains the milk of human kindness out of the heart of a preacher; that the very process teaches him "more and more about less and less"; that the process builds an intellectual dreadnaught which they can't even get out of the docks. Dean Briggs of Harvard gave me that thought years ago, so I am not to blame for it.

However, here is what I found in this young Ph. D from our school. I found him a much loved pastor, an efficient administrator, a strong preacher who has taken a place in his community which is second to no man. I found that he had gone over the top with his Crusade for Christ campaign. Not only that, but that in the process he had gone out for and got $20,000 to clear the debt on his own church and get ready for a new building. I got a kick out of the every-day, lowly work of this friendly young scholarship boy. The process of getting that degree didn't dry up the milk of human kindness in his heart by a long shot.

Not only that, but in the campaign there were four unusual contributions: one a check for $500 from a Jew, one a check for $500 from a Roman Catholic, one a check for $500 from a Christian Scientist, and one a check for $500 from a member of the Lutheran Church. I got a kick out of that story, and, to my way of thinking, it is the best Crusade for Christ story that has come to my eager ears and might well be used all over the church world as an inspiration for church unity. It is a great story of the generosity and the effective friendly work of a young minister who evidently looks as John Wesley did upon the world as his parish.

It is only fair to say that Frank Robison, one of Paul Hydon's loyal and efficient laymen, who runs a modern laundry in Gloversville, had a good deal to do with enlisting this Jewish, Catholic, Lutheran and Christian Scientist generosity in this Methodist Church. But, in any case, I got a real kick out of that interchurch experience and out of that "Ph. D." who knows how to get down to earth in his ministry.

"Don't Fence Me In"

Harold W. Ruopp

"And when they were come to the place, which is called Calvary, there they crucified him."

They nailed him to a cross—and let him die. And that was that—or so they thought! They built a fence around him and shut him off—and out. This Man who had come so that men might have life more abundant; this Man who had given God His chance at him and who in turn wanted his chance at other men—they didn't quite know what to do with him—so they crucified him. They paled him on a high fence post with a cross arm. It was better that way—or so they thought!

For 1900 years, the world has tried desperately to build a fence around Jesus. The first fence was the cross—death by crucifixion! But that way did not succeed, nor could it succeed. You can kill the body, you cannot kill the soul. You can destroy the flesh; you cannot destroy the ideas and the ideals and the spirit which the flesh incarnates—especially a spirit which in the hour of its greatest hurt cries, "Father, forgive them, for they know not what they do."

So, the cross having failed, the world turned to a second and far more subtle way of getting rid of Jesus—it worshiped him. It put him up on a high altar, and fenced him in there. It said to him: "Stay there. That is where you belong. Stay there and when Sundays come around, we'll worship you."

And all the while Jesus keeps pleading: "Don't fence me in. Let me down from your crosses. Let me down from your altars. Let me out of the four walls of your churches. Let me into your hearts. Let me into your families and your homes. Let me into your cities and into the counsels of your statesmen. I want to get back where I started, walking in the common ways of men and talking with them about how to live, and how to live together. Give me my chance; don't fence me in."

For those who are sensitive, another voice meanwhile can be heard—the voice of God himself: "Give Me a chance too; don't fence Me in."

The time has come when, for the sake of both Christianity and civilization, we must hear Voices—and remove fences!

The words from Matt. 6:1 were read: "do not your alms before men . . ."

Teacher: "What are alms, and what does the passage mean?"

Tony: "Please, alms is guns and things, and it means if you shoot somebody, do it when nobody sees."—*W. O. Terry.*

PERSONS

Returning last week from a nation-wide tour of the United States in which he spoke with literally thousands of plain, ordinary folks, Dean Howard M. LeSourd, of the Boston University Graduate School, now on leave of absence to work with the American Palestine Committee, revealed that Americans are "vitally concerned for the smaller nations and for a peace of liberty and justice for all the world." He found almost unanimous support of the proposals of the Dumbarton Oaks Conference and of the coming San Francisco conference. Although in his journey that took him through 28 states from New York to Ohio, Tennessee to Texas to New Mexico, Arizona, California, Washington, Utah, Colorado, Nebraska, Kansas and Iowa, he discovered a "wide difference of opinion on how to occupy Germany." Dean LeSourd reports that there is "unanimous approval for a hard peace for Germany and Japan to prevent future war."

Sgt. Edwin Bray Booth, son of Dr. and Mrs. Edwin Prince Booth, of Boston University School of Theology, has been reported "missing in action" somewhere in Europe. Sgt. Booth has been with the 17th Airborne Division of the U. S. Army.

Dr. William L. Stidger, Professor of Homiletics at Boston University School of Theology, has had his hymn, "Rise Up O World" included in the service of worship for use at the end of the war, prepared by the Federal Council of Churches. Copies of the worship service may be obtained by churches planning for V-E Day by writing to the Federal Council of Churches of Christ in America, 297 Fourth Avenue, New York 10, N. Y.

Paul Wesley, son of the Rev. and Mrs. J. L. Butler of Osterville, Mass., was born on Apr. 8th. Mr. Butler is pastor of the Osterville Community Church and the Marston's Mills Methodist Church.

Mrs. Everett O. Fisk, of Brookline, Mass., went to New York to attend the meeting of the Committee on Christian Literature for Women and Children in Mission Fields, Inc., on Apr. 12th. The testimonial luncheon was given in honor of Miss Clementina Butler, who resigned as chairman of the committee after many years.

The Rev. Henry I. Bailey, pastor of the First Methodist Church, Fitchburg, Mass., and Mrs. Bailey announce the engagement of their daughter, Jeannette Isabelle, to Lieut. Robert J. Kingston, USAAF, son of Mr. and Mrs. Albert J. Kingston of Kenmore, N. Y. Miss Bailey was graduated from DePauw University.

The Rev. and Mrs. J. T. Cullum Blackmore have bought a house and expect to live permanently at 50 Blackheath, Colchester, England. Mr. Blackmore is a member of the New Hampshire Conference, and was a Methodist missionary in Africa for many years.

Despite the terrific destruction of homes and public buildings in Manila and vicinity, Christian congregations are carrying on services where possible, writes the Rev. Francis W. Brush, Methodist missionary recently released from internment camp in the Philippines. In a letter dated from Manila on Mar. 28th, he says: "When Central Student Church was taken over by the Japanese military about the middle of January, we began holding joint services with Knox Memorial Church. After we regained our freedom, the Official Board asked me to resume responsibility for the English services in Knox Church. I am doing this with the assistance of the Rev. Mr. Guansing and the Rev. Mr. Reyes. As Easter Sunday is my fourth anniversary in the Philippines, I am planning to preach at Knox that day."

Dr. Ralph W. Stoody of New York, director of the Methodist Commission for Public Information, and former pastor of the Union Methodist Church, Fall River, Mass., addressed the Methodist ministers of the Providence District on Apr. 9th, in the Mathewson Street Church, Providence, R. I. His topic was "The Church in its Larger Aspects." The Rev. Leonard C. Harris presided at the meeting, and the devotions were led by the Rev. R. W. Hibbard, of Attleboro, Mass.

The Rev. Donald A. Wells, pastor of the Methodist Church in Weston, Mass., and Mrs. Wells are the parents of a baby girl, Miriam June Wells, born on Jan. 1st.

The Rev. Arthur J. Hamilton, pastor of the Southport (Me.) Methodist Church, died suddenly from a heart attack in his home there on Tuesday, Apr. 3rd. The funeral was held on Apr. 7th at the Southport church, with the district superintendent, the Rev. H. F. Aldrich officiating, assisted by the Rev. F. L. Littlefield, pastor at Boothbay Harbor.

Just before the close of the recent session of the New Hampshire Conference, Bishop Lewis O. Hartman announced the transfer of the Rev. Delphas S. Barnett from the New Hampshire Conference to the New England, and of the Rev. Howard Hare from the New Hampshire Conference to the New England Southern. Mr. Barnett, who has been pastor at Claremont, N. H., since 1941, is appointed to Ipswich, Mass., and Mr. Hare, who has served at Suncook, N. H., since 1942, to Wesley Church, New Bedford.

The Rev. Paul E. Johnson, professor at Boston University School of Theology, has been elected as Methodist representative to the Commission on Religion and Health of the Federal Council of Churches. He will go to New York to attend the Commission meeting on Apr. 19th. Beginning May 22nd, Dr. Johnson will offer a seminar at Boston University, in Religion and Health with clinical work in local hospitals.

Dr. Thomas. F. Holgate, former acting president and later president ad interim of Northwestern University, died on Apr. 11th at the age of 86, in his home in E Ill. In addition to his extensive care author and educator, Dr. Holgate s one time as a member of the Board cation for Negroes of the Methodist pal Church, and was president of the Federation of Greater Chicago from 1925.

A reunion of 150 former memb friends of Old St. James Church, whi years ago turned over its building o son Avenue and 126th Street, Ne City, to a Negro congregation, w Apr. 8th at the New York Deaconess The occasion was a testimonial tea Mary J. Kistler, of whose 37 years as odist deaconess, 30 were spent wor this church. Two former pastors we ent, the Rev. F. W. Stacey and the R Van Burkalow. Miss Kistler was p with two purses from groups in the After Apr. 16th she will reside in t croft Taylor Rest Home, Ocean Gro

With Our Writers

Cecile Houghton Stury, Milwaukee, Wis.; poet.

W. W. Reid, New York City; Board of Missions and Church Extension of The Methodist Church.

Harold W. Ruopp, Chicago, Ill.; minister, Central Church of Chicago.

James A. Perry, Burlington, Vt.; Burlington District Superintendent, Troy Conference.

Elwin L. Wilson, Portland, Me.; Portland District Superintendent, Maine Conference.

John H. Willis, Ashburn Hospital, McKinney, Tex.; Chaplain (Captain) U. S. Army.

EVENTS

The celebration of the fiftieth ann of St. Paul's Methodist Church, Ne ford, Mass., will be held from Apr. the 29th. Speakers will include t P. M. Spurrier, New Bedford Distric intendent; Dr. Joachim Wach, forn Leipzig University and of late with University; the Editor of Zions Her pastor, the Rev. S. Raymond Lut Bishop Lewis O. Hartman.

Seventy-seven college students, st faculty representing ten colleges Baltimore-Washington Area met a Hopkins University in Baltimore on and Sunday, Apr. 7th and 8th, for year conference of Area four of the Christian Movement in the Middle Region. "One World Tomorrow— the theme around which discussion

Providence, R. I. (RNS)—A mini is not ordained, but who regularly the functions of the ministry by aut his congregation, would be permitte form marriage rites under terms introduced in the State Legislature Senator Terrence Duffy, Coventry D It was explained that Rhode Islan only New England state which does tend such authority to persons wh ministers, performing all the functio ministry but not ordained. The which was said to have the approv state attorney general, would correc tion which, it is claimed, disc against smaller churches.

Cooper Community Center, Roxbu will hold its annual exhibit at the May 20th, 21st and 23rd. The Ann gram of the center will be held on at Fourth Methodist Church, also of

New York (RNS)—Six Protest sionaries have departed recently for China, according to Dr. Wynn C. of the Foreign Missions Conferen The missionaries include Dr. Carl Methodist Bishop of the Fukien M. Searle Bates of the University king, and Dr. R. P. Richardson, Pr Church in the U. S., (Southern) go to China as field supervisor in the Church Committee for Relief Bishop W. Y. Chen, Methodist

China and executive secretary of the al Christian Council of China, who en in this country for the past year, o recently returned to his country.

HINGTON, D. C. (RNS)—An announce- hat the Office of Defense Transporta- as "no objection" to children's sum- mps is applicable also to camp meet- nd vacation Bible schools, it was l here. However, it was stressed that w of the critical transportation situa- nd the necessity to conserve man- motive power and fuel, special trains a sections of regular trains will not be ized. Applications must be passed on Office of Community War Services an ODT permit can be issued.

LAND, CAL. (RNS)—To crystalize the ent of churches on world peace, a mass g will be held in the Oakland Audi- here on Apr. 22nd, under the spon- of the Oakland Council of Churches. led speaker is John F. Dulles, adviser vernor Thomas E. Dewey on foreign and named as adviser to the United delegation at the San Francisco Con- e to be opened Apr. 25th. Mr. Dulles ly asked to be temporarily relieved of ties as chairman of the Commission on and Durable Peace of the Federal il of Churches.

Handel and Haydn Society, under the on of Dr. Thompson Stone, will pre- Brahms' Requiem on Sunday evening, 29th, in Symphony Hall, Boston. Sixty ers of the Boston Symphony Orches- ll accompany the chorus and the solo- ill be Ruth Diehl, soprano, and John lf, baritone.

Conference Relations Committee of ew England Conference will meet at esleyan Building, 581 Boylston Street, , on Tuesday, Apr. 24th, at 2.00 p.m. nd meeting will be held on Wednes- May 16th, at 2.30 p.m., at the Copley dist Church, Boston. It will be neces- or all persons seeking any change in conference relationships, or ordinations, y concern the New England Confer- to appear before this committee at one se meetings. Special inquiries may be sed to the committee chairman, the Charles T. Allen, 30 Wesley Street, n 58, Mass.

op G. Bromley Oxnam, president of deral Council of Churches, announced eek that he had acceded to the request n Foster Dulles to be relieved of his as chairman of the Commission on and Durable Peace until the conclu- f the San Francisco peace conference, he will serve as an adviser to the can delegation. It was announced that or William Ernest Hocking of Har- University will act as chairman at the meeting of the Committee of Direc- the Commission which will be held w York Friday, Apr. 13th. The Com- was instituted by the Federal Coun- Churches.

YORK (RNS)—A 13-week radio series "The Christian Vocation," devoted iscussion of the "Christian viewpoint place of men and their work in the will be presented by the Columbia asting System, starting Sunday, Apr. om 10 to 10.30 a.m., over its "Church Air" program. Three speakers will appear in the series, Dr. Douglas Horton, minister of the General Council of the Congregational Christian Churches, Apr. 15th through May 20th; Dr. Ernest Fremont Tittle, pastor of First Methodist Church, Evanston, Ill., June 3rd through July 8th; and the newly elected moderator of the Presbyterian Church in the U. S. A., to be named at the General Assembly in May, on May 27th.

The Rev. Joseph Vasey

On Monday, Apr. 9th, Joseph Vasey (53), pastor of Tabernacle Methodist Church, East Providence, R. I., died suddenly at the parsonage following a sudden illness. He had attended the Providence District Ministers' Association meeting in the morning, and was stricken about mid-afternoon.

He was born in Durham, England, in 1891, and came to this country in 1923. He served the Vermont Conference for three years at Westburke; from 1934 through 1935 he served the Congregationalists at Terre Haute, Ind. and Putnam, Conn.; from 1936 until the time of his death, he served the New England Southern Conference at Gales Ferry, Wellfleet, and Tabernacle Church, Providence, R. I. Prior to his coming to this country, he had been a member of the Primitive Methodist Church in England and had served their church at Cambridge for five years and then had spent five years as Chaplain in the British Army foreign service.

Mr. Vasey is survived by his wife, Laura (Watson) Vasey, a son Pvt. Ivan Vasey of Fort Bragg, N. C., and a daughter, Mrs. Earl L. Vick of Imola, Cal.

Frederick A. Tyson

The Rev. Frederick A. Tyson, of St. Andrew-Centenary Church, West Philadelphia, Pa., after an illness of five weeks at the Methodist Hospital, on Sunday morning, Apr. 8th, slipped quietly away into the More Excellent Glory. Funeral services were held at his church on Apr. 12th. He was only fifty-six years old. A graduate of Dickinson College, he joined the Philadelphia Annual Conference in 1913. His charges included Hummelstown, Orwigsburg, Cressona, Tremont, Leola, Steelton, Birdsboro, Darby, Wayne, and in Philadelphia: Twenty-ninth Street, Tacony, Fletcher, and St. Andrew-Centenary, to which he had been appointed in 1944. His wife, Eunice E.; his sister, Miss Nellie Tyson; and two brothers, Edward H. and Howard W. Tyson, survive him.

Alert and friendly, Mr. Tyson was highly esteemed. In his activities he was secretary of the Conference Board of Missions and Church Extension, treasurer of the Garden Spot Youth Institute, and member of the Conference Board of Education. His homegoing in the prime of life leaves a lonesome place in the ranks and hearts of his conference brethren.

Crusade News

Bishop L. O. Hartman has purchased a set of 71 Kodachrome slides on the Crusade for Christ. These may be rented for $1.00 from the New England Conference Board of Education library at the Pathescope Company, 438 Stuart Street, Boston. A script prepared for the lecture is available and the pictures emphasize the objectives of the Crusade other than the financial. Time for showing is 45 minutes.

Wesley Church, Dover, Del., reports an average increase of eighty in church school attendance for the past four months as compared with the like period a year ago. The pastor, the Rev. C. Stanley Lowell, attributes the increase to the effectiveness of his teaching force. All the teachers have agreed to be regular and punctual in attendance. The Board of Education has provided also a qualified group of assistant teachers.

Alva I. Cox, executive secretary, Northeast Ohio Conference, writes in his February News Bulletin: "Last month we asked the church school superintendents for reports on attendance, and so far 51 have responded. Of these, 28 report increases, 16 report losses, and 5 indicate no change. The 28 had an aggregate increase of 437 per Sunday, and the 16 lost 307, leaving a net gain of 130 for the 51 schools."

Maple Street, Lynn, Mass., and Maplewood, Malden, Mass., have raised their Crusade quotas of $2087 and $1200, respectively.

Every one of the 27 churches on the Springfield District has had a part in the Crusade effort on that district, which now reports a total of $44,123 pledged on a quota of $41,462. Dr. Charles W. Jeffras is the district superintendent.

CHURCHES THAT HAVE OVERSUBSCRIBED THEIR CRUSADE QUOTAS
(Additional)

	Objective	*Pledged*
Lowell, Mass., Fellowship	$ 450	$ 560
Claremont, N. H.	1348	1350
Burnside, Conn.	1617	1625
Randolph, Me.	370	393
Lewiston, Calvary, Me.	1470	1493
Newfield, Me.	85	97
York Village, Me.	580	585

Troy Annual Conference

James A. Perry

The skeletonized session of Troy Conference occupied only one day in the beautiful Trinity Church edifice, Albany, N. Y., Thursday, Apr. 5th. Bishop G. Bromley Oxnam was the presiding officer. It is a striking bit of history that so eminent a leader as Bishop Francis J. McConnell should be succeeded by so distinguished a Christian statesman as Bishop Oxnam. After a brief statement of the reasons for making the session short and keeping attendance at a minimum, in keeping with the recommendations of the Council of Bishops and the Federal Council of Churches, the bishop called in rapid succession for the reports of boards and committees. Superintendent J. A. Perry gave the composite reports for the three superintendents of the conference.

The Boards of Missions, Education, Lay Activities, Temperance, Evangelism, and the Woman's Society of Christian Service all reviewed their year's work, and made recommendations for the coming year. Besides their individual aims and goals, all are committed to the third phase of the Crusade for Christ, namely, Evangelism for chief emphasis for the year ahead. The W. S. C. S. reported new societies throughout the conference, and oversubscription of its pledges for both missionary and local work. The campaign for the Troy Conference share of the $5,000,000 was carried on vigorously and enthusiastically. Albany District oversubscribed its quota by $5000; Glens Falls District by nearly $2000; Burlington District came within $4000 of its quota, with fourteen churches yet to report. The conference as a whole went "over the top." Approximately $100,000 has been paid into the treasury of the conference.

Along with this magnificent evidence of brotherhood, raises in salaries for next year were: Albany District $9000; Burlington District $8600; Glens Falls District $5000; which together with increases of the last two years makes a grand total of raises of $54,600. The building improvements, and debt-reductions greatly overmatch the other two divisions of advance in finance.

Churches of the conference have had a good year in recruiting members, Christian educational work, and in programs for the men and women of the armed forces of the nation.

The secretary of the Board of Ministerial Training, the Rev. D. S. Cook, presented to the bishop the following men for ordination as deacons: Angus J. MacDonald, Albert M. Brockway, James R. Rhodes, Roger D. Tapmeyer; for elders: Alfred B. Perry, George R. Bailey, H. Clayton Ackley, Robert Brown, Malcolm Carpenter, Daniel Partridge, Jr., C. Harold Rickard, William A. Robbins, Winston A. Saunders; received on trial: Ross D. Lyman, James R. Rhodes; received in full: Alfred B. Perry, H. Clayton Ackley, George R. Bailey, James A. Cooper, Daniel Partridge, Jr.

Trinity Church ladies served lunch and dinner. The streamlined session moved so smoothly and swiftly that there was time for an address by the bishop at the dinner table. He spoke cogently of the church's part in the new day, and of Dumbarton Oaks, and of the coming conference at San Francisco. Reading of appointments and adjournment followed. Resolution earlier in the session provided for an adjourned session Oct. 2nd and 3rd. Another resolution requested present boards and committees to serve until a regular session convened.

Albany District

C. J. Miller, District Superintendent

Adams (Mass.) and Cheshire (Mass.), F. F. Adams
Albany, Calvary, J. E. Carothers
First, A. D. Parker
Grace, F. B. Jones
Pine Grove, J. E. McIntyre
St. Luke's, L. B. Main
Trinity, H. F. Goewey
Alplaus and Rexford, G. W. Swart
Ames and Sprout Brook, C. C. Winchell
Amsterdam, First, H. W. Griffis
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Averill Park and Hoags,
Berlin and Stephentown, A. T. Strobel
Broadalbin, S. W. Spear
Canajoharie, H. F. Conner
Castleton and Brookview, A. V. Patton
Center Brunswick, S. H. Sidebotham
Center Glenville, D. L. Jones
Center Bridge and Grosvenors Corners, W. J. Whitney
Cobleskill, C. W. Kessler
Cohoes, First, D. R. Lewis
St. James, E. C Fryer
Dalton (Mass.), H. T. Sharpe
Delanson and Burtonsville, To be supplied
Delmar, T. F. Ogden
Eagle Mills, J. C. Wilson
East Greenbush, W. J. Barber
Esperance and Sloansville, C. R. Sumner
Fonda and Fultonville, F. R. Brown
Fort Hunter, To be supplied
Fort Johnson and East Main Street, Amsterdam, W. A. Saunders
Fort Plain, Freys Bush, and Nelliston, L. R. Stapley
Gallupville, West Berne, and West Township, A. E. Hannay
Garoga, N. Bush, Ephratah, H. C. Pettengill (Sup.)
Gloversville, First, E. C. Lewis
Fremont Street, Fred Clarke
North Main Street, Paul Hydon
Green Island, F. C. Bennett
Hagaman,
Hyndsville and Dorloo, Franklyn Wright
Johnstown,
Kinderhook, Niverville, and Stuyvesant, W. A. Campbell
Latham, H. S. Roberts
Mayfield, F. L. Decker
Middleburg and Huntersland, M. W. Baker
Nassau and Brainard, C. E. Carpenter
Newtonville, D. B. Smith
North Adams (Mass.), D. D. Brox
No. Chatham and Chatham Ctr., E. E. Benn
Old Chatham and Malden Bridge, A. A. E. Swords
Petersburg and Grafton, H. M. Hills
Pittsfield (Mass.), First, H. E. Chaffee, Assist. C. W. Tryon
Trinity, W. C. Denson
Pownal (Vt.) and North Petersburg, A. J. Schloop
Reidsville, Harry Steeves
Rensselaer, Broadway, J. E. Bayley
First, L. H. Olson
Richmondville and West Richmondville, G. F. Brsitol
Rotterdam Junction, L. S. Sherwood
Schenectady, Albany Street, F. M. Hagadorn
Broadway, R. B. Fishbeck
Carman, G. G. Whipple
Eastern Parkway, E. N. Haley
First, L. M. Adkins
Fisher, A. A. Pierce
Grace, M. J. Ov
Stanford, K. W
St. Timothy, F.
Trinity, H. C.
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Scotia, D.
Sharon Springs and Sharon, E. G. V
Slingerlands, E. C.
Stamford, F. J.
Troy, Fifth Ave.-State St., E. H
Grace, M. M.
Levings, W. H.
Memorial, D. J. Liv
Pawling Avenue, A. H. Lan
St. Mark's, E. I
Trinity,
Voorheesville and Clarksville, C. I
Warnerville (Richmondville), G. F
Mineral Springs (Cobleskill), C. W
Barnerville (Central Bridge), W. J. V
Waterford, W. A
Watervliet, First Avenue, M. O. Mc
Third Avenue, L. E.
West Sand Lake, J. A. L
Willliamstown (Mass.), P. I

Special Appointments

Edwin Lewis, Professor of Systema ology, Drew University, member Church, Rensselaer, Quarterly Confe

H. J. Smith, Professor of Religion, F Wallace College, member of Fultonv Fonda Quarterly Conference.

H. C. Ackley, left without appoint attend school, member of Trinity, tady, Quarterly Conference.

R. J. D. Braibanti, U. S. Army, Calvary, Albany, Quarterly Conferen

J. H. Bagley, U. S. Army Chaplai ber Petersburg Quarterly Conferen

A. O. Hoppe, Chaplain, U. S. Arm ber Sharon Springs Quarterly Confe

F. W. Vogell, Chaplain, U. S. member First, Rensselaer, Quarterly ence.

R. A. Curtis, Chaplain, U. S. N serve, member Mayfield Quarterly ence.

T. E. Miller, Chaplain, U. S. Naval member Trinity, Albany, Quarterly ence.

H. L. Duncan, Chaplain, Federal Center, Springfield, Mo., member F nue, Watervliet, Quarterly Conferen

H. R. Houghton, Jr., Chaplain College, member First, Schenectad terly Conference.

H. C. Bennett, Instructor, Hobart member Round Lake Quarterly Co

L. A. Patton, Chaplain, U. S. N serve, member Trinity, Pittsfield Quarterly Conference.

H. E. Titus, Civilian Chaplain, Ohio, member Grace, Albany, Conference.

H. A. Stuart, left without appoi attend school, member Grafton Conference.

S. A. Smith, Chaplain, Renssel technic Institute, member Fifth Ave Street, Troy, Quarterly Conference

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ı, Helen Lyman (Cong.)
field, To be supplied
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stbury, P. L. Pierce
ɔurg Falls and West Enosburg, M. G. Stone
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ıx (Fed.) and Binghamville, R. W. FitzGerald
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ınd (Union), H. A. Carson (Cong.)
ırg (Fed.), Brownington Center,
l Evansville, A. B. Currier
a Motte and South Alburg, Wm. Ingham
son, A. R. Lowe
ɔln (Fed.), R. D. Wood (Bap.)
ɔw (Fed.), E. N. Beers
nburg (Fed.), Dalton (Cong.),
l Concord (Universal), W. P. Waldo
onville, Lyndon (Fed.), and
st Lyndon, J. H. Hamilton
hfield (Fed.), F. B. Blodgett (Sup.)
lon and East Pittsford, Mabel Woodruff (Sup.)
lebury, P. V. Maves
letown Springs (Fed.), W. A. Nichols (Sup.)
ɔn (Fed.), T. J. Hutchinson (Sup.)
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town (Yoked) and Middlesex,
isville and Elmore, L. G. Heaton
ɔort and Newport Center, W. A. Bugden
hfield and Northfield Falls, A. W. Hewitt
h Ferrisburg and Ferrisburg,
h Hero and Grand Isle, Wm. Ingham
h Thetford, Leon Morse
ıns, W. J. Fillier
et (Fed.) and Wells, David Christensan
ord (Fed.), Stockbridge, and
ysville, (Fed.), O. C. Johnson
field and Adamant, F. R. Bradley
ıney,
orsville,
ey (Fed.), L. T. Fairbanks (Bap.)
olph, Bethel, Bethel Lympus, Bethel
ead, and Randolph Center, F. W. Engel
ord and Montgomery, A. J. Carr
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St. Johnsbury, H. W. Buckland
Shelburne and Winooski, E. R. West
Sheldon, Sheldon Springs, and Rice Hill, P. L. Snyder
South Royalton (Fed.), East Barnard, and Royalton (Cong.), R. H. Moore
South Shaftsbury and East Arlington, J. J. Prundom
South Tunbridge (Yoked), To be supplied
Springfield, Lawrence Larrowe
Starksboro (Fed.), W. W. White (Bap.)
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Underhill and Jericho, L. D. Smith
Union Village and Thetford Center, E. L. Rand (Sup.)
Vergennes and West Addison, H. E. Davis
Waitsfield (Fed.), D. W. Strickland (Cong.)
Wardsboro (Yoked), A. J. MacDonald (Sup.)
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Waterville (Union), Doris Hartman (Sup.)
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West Fairlee (Yoked), Thomas Rose (Cong.)
Westford (Fed.), M. G. Tupper (Bap.)
White River Junction and Quechee (Cong.), Vinton Zeigler
Wilder (Fed.), Harold K. Messner (Cong.)
Williamstown, O. B. Wells (Sup.)
Williamsville, Robert Heseltine (Sup.)
Williston (Fed.), L. C. Turner
Windsor and Hartland, M. A. Turner
Wolcott and No. Wolcott, To be supplied

Special Appointments

C. M. McConnell, Professor, Boston University School of Theology.

J. P. Bogue, President, Green Mountain Junior College, member Poultney Quarterly Conference.

K. B. Holmes, Professor, Green Mountain Junior College, member Poultney Quarterly Conference.

A. T. Shulmaier, Dean, Vermont Junior College, member Montpelier Quarterly Conference.

F. W. Terrell, Chaplain, Attica Prison, member Poultney Quarterly Conference.

G. H. Ball, Chaplain, U. S. Army, member Winooski Quarterly Conference.

K. B. Burgess, Chaplain, U. S. Army, member Orleans Quarterly Conference.

D. G. Deale, Chaplain, U. S. Army, member Greensboro Bend Quarterly Conference.

R. W. Kelley, Chaplain, U. S. Army, member Barre Quarterly Conference.

J. F. Norton, Chaplain, U. S. Army, member Fair Haven Quarterly Conference.

N. H. Scott, Chaplain, U. S. Army, member Groton Quarterly Conference.

K. C. Gregory, Chaplain, U. S. Naval Reserve, member W. Salisbury Quarterly Conference.

C. H. Rickard, Danby Four Corners Union Church.

S. J. Moore, Chaplain, U. S. Navy, member South Tunbridge Quarterly Conference.

Glens Falls District

F. W. Bevan, District Superintendent

Ausable Forks and Clintonville, D. D. Russell
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Champlain, Rouses Point, and Perrys Mills, To be supplied
Chazy, Point Au Roche, and West Chazy, E. M. Parkhurst
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Fort Edward and Sanfords Ridge, J. R. Cooper, Jr.
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Glens Falls, W. J. Benedict, Paul Thomas
Granville, M. F. Kelley
Greenfield Center (Fed.), Porters Corners and So. Corinth, To be supplied
Greenwich and North Cambridge, C. R. Edgington
Hartford and Argyle,
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Hudson Falls, R. B. Cook
Indian Lake and Blue Mountain Lake, L. D. Keeler
Jay and Wilmington, J. N. Bennett
Johnsburg, Wevertown and Thurman, F. W. Worden
Jonesville, M. G. Cole (Sup.)
Keeseville and Harkness, H. L. Snow
Lake George, Bolton Landing, and North Bolton, Daniel Partridge, Jr.
Lake Luzerne and Stony Creek, T. S. Thomas
Lake Placid, F. G. MacKensie
Long Lake and Newcomb, C. F. Olson
Lyon Mountain, Cornelius Vanden Broek
Malta Ridge, Eliza Duffield (Sup.)
Mechanicville, F. S. Kline
Mooers, Mooers Forks, and Sciota, W. A. Boehne
Morrisonville (Fed.), and East Beekmantown, S. H. Evans
Northampton and Edinburg, C. M. Lewis
North Creek and North River,
North Hoosick, Eagle Bridge, Buskirk and S. Cambridge, To be supplied
North Hudson (Mission), F. M. Sawyer
Northville, J. W. Guyer
Peru (Fed.), R. B. Thomas
Pittstown, Boyntonville, Potter Hill, and Tomhannock, Anton Beza
Plattsburg, F. J. Ball
Port Henry and Moriah, A. J. Sunderland
Pottersville, Riverside and Olmstedville, To be supplied
Raceville and No. Granville, Wesley Logan
Rock City, East Galway and Middle Grove, Royal Filkins (Sup.)
Round Lake, C. A. Finch
Salem, West Gebron, and Shushan, R. H. Brown
Saranac, F. R. Tarling
Saranac Lake, T. R. Bundy
Saratoga Springs, N. M. Moss
Schaghticoke, Melrose, and Easton, C. C. Blair
Schroon Lake (Fed.), F. D. Errington (Sup.)
Schuyler Falls, Peasleeville, and South Plattsburg, J. C. Elliott
Schuylerville and Quaker Springs, H. A. Cooper
South Glens Falls and Fortsville, George Robinson
Speculator and Lake Pleasant, F. B. Grim
Stillwater, J. H. E. Rickard
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Wells, J. W. Shippey
Westport (Fed.), and Wadhams, W. R. Hill
Whitehall and E. Whitehall, J. A. Brownlee
Willsboro and Reber, Ashfield Ashford

SPECIAL APPOINTMENTS

A. F. Bain, Chaplain, U. S. Army, member Ballston Spa Quarterly Conference.

W. N. Burnett, Chaplain, U. S. Army, member Cambridge Quarterly Conference.

R. J. Honeywell, Chaplain, U. S. Army, member Schuylerville Quarterly Conference.

E. F. Redfern, Chaplain, U. S. Army, member Whitehall Quarterly Conference.

L. W. Henck, Chaplain, U. S. Naval Reserve, member Long Lake Quarterly Conference.

A. H. Edie, Chaplain, Clinton Prison, member Saranac Quarterly Conference.

Malcolm Carpenter, left without appointment to attend school, member Chestertown Quarterly Conference.

H. B. Murdock, Chaplain, U. S. Army, member Glens Falls Quarterly Conference.

G. B. Wickenden, without appointment (Y. M. C. A.. work, White Plains, member Jay Quarterly Conference).

They Come to Look and Listen

Elwin L. Wilson

I attended a service on Easter morning in a well filled church. Sitting in a wing of the sanctuary I could watch the faces and attitudes of the worshippers as well as participate in the service. It was a well planned service, including the usual Protestant kind of hymn singing and responsive reading, with good anthems and a much better than average sermon.

I was impressed (and depressed) by a repeated feeling that here was a large group of *auditors*. The people came to hear and see. Their later reaction to the service would be based on what they heard and saw. Most faces were non-committal throughout the service. Some began to look bored or act impatient. A woman looked at her watch to see if there would still be plenty of time to get her Sunday dinner. Children either sat quietly and looked about aimlessly, or amused themselves with pieces of paper, or just wiggled and grinned saucily up at their reproving elders. They had been brought there to listen along with the grown-ups.

There was no evident sense of participation or of being a vital part of what was being done. Comparatively few people sang the hymns. Perhaps more took part in the low droning of the responsive lesson and the Lord's Prayer. But even here it appeared a mechanical and half-hearted performance. They came to hear, not to participate. They do it at football games and circuses and lectures and the movies. Nearly everywhere except at home and at work and at card parties or dances they just come and sit and look and listen. In some places they may place bets with a neighbor to give an added touch of personal interest—but not in church.

People are pretty loyal to come to our Protestant churches as well as they do. They come from force of habit. Or they come with a desire to obtain help, or in the knowledge that they will hear familiar tunes and some good words spoken. Some may come for comfort in immediate sorrow, some for help for a hard week ahead. But most of them do not come with any sense of being a vital part of what is going on. They feel, and rather rightly, that they as individuals are not needed particularly at the church service, and that they would hardly be missed should they stay away. They might contribute to the stimulation which increased numbers bring, but after all, each one would increase the numbers only very, very imperceptibly. Would it have changed the Easter service if one of the families had decided to stay at home? Not so you would notice it.

Someone will doubtless affirm that regardless of all this, each worshipper took away with him from the service something which otherwise he would not have possessed. Perhaps that is true. We hope so. But in many cases any good he may have received was probably negated by the deepening of the bad habit of being an auditor.

All this has been said to point out the need for a new study and evaluation of our whole Christian purpose and church program. There should be in the minds of Christian people an urgency about putting the Christ-ideal into practice in life. We should be vitally concerned about helping to create this new life. The program of the church should be a program for transforming all our life into the Godlike community—the Kingdom of Godliness. Juvenile delinquen not be overcome merely by the prese grams of our Sunday schools. Pare sponsibility will not be eliminated sir what organized religion is doing toda relations which hold within them n promise of future terror will not be unless we become more actively co about putting the spirit of Jesus into relationships. War will not be eli alone by high and noble resolutio only by remoulding our social and ec life to minimize domination and c tion. All the areas of life must be mediate concern of Christians. We doing something active and concrete them. We must enlist more and the thoughtful people of our comr in the absorbing God-intended task c tianizing all the realms of human There must be study and prayer a orous wholehearted action.

With this stupendous task accep ours, and with definite responsibilities upon individuals, we would become pants, not auditors. A soldier in th is not an auditor. He belongs to a g going organization, has his own in part to do, and becomes one with lows in doing hard tasks. The chu been called an army. That is too fl for the present day church. On the we are a crowd of spectators in the b of life.

Should we really accept serious challenging and urgent task of sav world, even our Sunday services wo dergo a change. They would becc training grounds for the new C forces. They would perhaps cont ments found in school or political where spirit and enthusiasm are enge and successes celebrated. The in would be taught new skills in abunc ing and would be assigned a defin in the corporate tasks. Each person ion would be respected, but togeth would be serious study in prepara more effective Christian living. would become more largely a vital ship with the Father, and fellowsh Christ, as we draw wisdom and sp confidence from them to prepart us task of creating and nurturing lif total concern would be with a disint and dying humanity, and the proc rebirth and new life which might from a worse than fiery hell. A l that of Christ would be our drivin We would listen, only that we migh live and serve together.

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he Homemaker's Corner

Mrs. Harry A. Burnham

Over the Telephone

evision has arrived. It is carried by the of voice on every telephone call. "She be a very nice person," said a woman other party on her line. She had never her telephone neighbor, but the un- g good-humor with which the line was ed when necessary and the polite apol- if a conversation was interrupted, ed the neighbor as a considerate and ed person.

day patriotism enters into our use of elephone. No longer do we sit and dis- a club program or talk about our new g bonnet; some service man might need ne.

ne enters into our use of the telephone nother way: People who live in large n centers usually have a time limit on calls, so, if your friend in the city calls sk a question which may easily be ered within the three minute limit, don't her talking fifty-cents worth of non- .

the days when telephones were not in non use a sweet, gray-haired grand- er had one installed in her home at the st insistence of her children. Whenever phone bell would ring she would give rried glance in the mirror, pat a stray into place, lift the receiver and say w do you do?"

er son used to say, lovingly, "Mother's st too polite to have a 'phone."

is just as true in the use of our 'phones any other phase of our lives that oliteness is to do and say he kindest thing in the kindest way."

Chaplain as Counselor

Capt. John H. Willis

hile I spend much time in calling on kinds of patients, I believe the psycho- otic cases need more attention than any group. These men are very nervous worry about their treatments, so I talk them, put their minds at ease, and if become too nervous, I talk to the doc- about their cases and get more immedi- attention for them.

called recently on one such soldier who no time for the church. After several I noticed him in my chapel service. He ined after the others left and said to me, aplain, I have a confession to make. I have not been in a church in 20 years, but you have inspired me to come." After he was discharged, I received a letter from him saying, "Chaplain, I owe my sanity to you, for you kept me from going insane when I was waiting in the hospital. You have inspired me to have faith in God and a new way of life."

Some time ago I was called from the headquarters of our hospital, and was requested to tell a patient who had just returned from overseas that his mother had died very suddenly. He of course was very much upset, so I stayed with him. In one hour and forty-five minutes we had his furlough and he was on his way home. Before he left he said, "Chaplain, I do not know what I would have done without you!"

These are the types of experiences we Chaplains are having day after day, and it makes our work very satisfying. This happened in Brotherhood Week: I had a wedding with the following participating, the groom was a Hebrew, the bride a Baptist, the best man a Catholic, bridesmaid a Baptist, soloist a Christian Scientist, the organist a German Jewish refugee and Protestant, Catholic, and Jewish guests. Last week I remarried two people who have been separated for 7 years, and who have two children 7 and 9 years old.

In God's House

Looking, Listening, Longing

F. W. Mueller

"Take a good look, Honey. He died for us"—said the Negro mother, as she lifted her child up from the crowded sidewalk to see the catafalque bearing Lincoln's body through the streets of Springfield, Ill.

Looking at the Cross and *listening* to the Call in the Sanctuary, creates an irresistible *longing* for the Christ who died that we may live.

"Labor and Tomorrow's World"

There is a Southern expression which urges the preacher "to preach up a storm," and it is just this that, once again, Bishop G. Bromley Oxnam has done. In his own rapid-fire and solid style, Bishop Oxnam has authoritatively portrayed the workers of the world. He has analyzed the workers in the different countries of the world, countries with which he is personally acquainted and about which he has studied throughout his life. The volume represents the culmination of a lifetime of preparation and first-hand experience.

The subject matter was presented under the auspices of Southern Methodist University's Fondren Lectures, following the Lyman-Beecher lectures at Yale last year. Bishop Oxnam, thoroughly aware of the conditions men face today, shows that he means business in leading the way to come to grip with these conditions. Men of action and those in earnest about doing the will of the One they represent will welcome this forthright and vigorous masterpiece. The author is "convinced that tomorrow's world is to be labor's world, and the kind of world that labor will build will be determined by the kind of leaders labor possesses." A striking plan is proposed to the church whereby groups of its finest youth, well trained for leadership and well educated, would go annually into the work-life of the nation, and, only after having proved their worth at work, eventually rise to positions of leadership. It is emphasized that no young man need enter into this life who expects to land at the top by virtue of superior education or special privilege. ("Labor and Tomorrow's World." By G. Bromley Oxnam. Abingdon-Cokesbury Press: New York. Price, $1.50.)

Spring

(CORNY)

"Write," he said, "a poem of Spring."
And so I sat me down to sling
The old malarky 'bout the buds
And fluffy blossoms like soap suds;
To spout my little penny's-worth
On re-awakened Mother Earth.

Despite the snow all flecked with gray
That had not melted quite away;
Despite this uninspiring sight,
I tried to find something to write.
Oh, bitterly I wished a pox
Upon the vernal equinox.

Then thru the snow that was a shade
Of dirty slate, I saw a blade
Of grass; an emerald spire that rose
Fresh-green above the sooted snows.
Its breeze-blown nod in friendly style
Elicited my grudging smile.
I watched it swaying, strong and sturdy,
Above the snow, defeated, dirty;
And then I knew that snow or no,
This blade of grass was Spring's foreshow.

—ACORN AL, in *Acme Acorns.*

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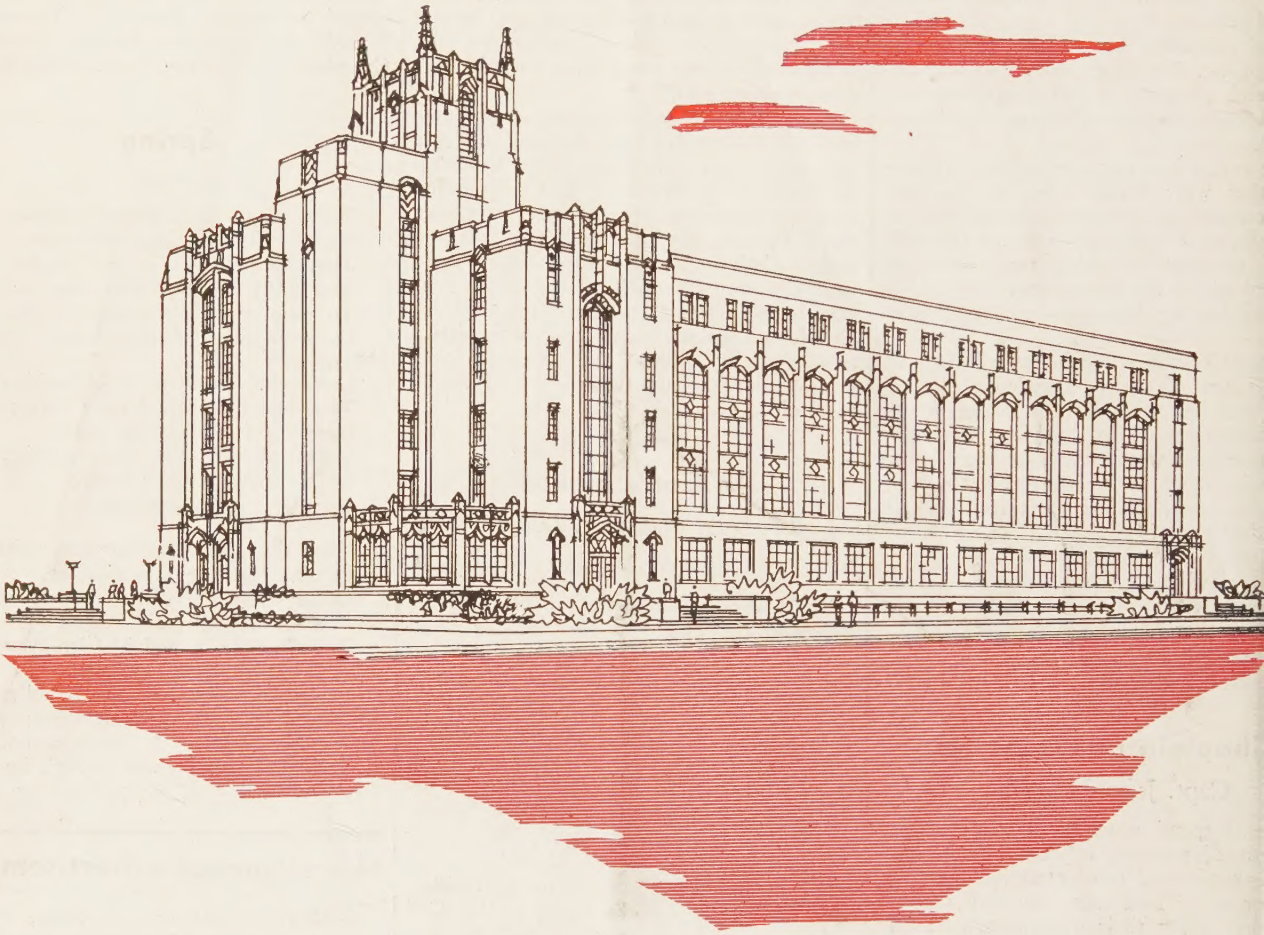

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